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Callinicos, Constantine.
The Greek orthodox church



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THE GREEK ORTHODOX CHURCH

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THE GREEK ORTHODOX CHURCH

BY

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PROTOPRESBYTER OF THE CHURCH OF THE ANNUNCIATION
IN MANCHESTER

WITH A PREFACE BY THE

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DEAN OF DURHAM AND SOMETIME BISHOP OF CALCUTTA

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PREFACE

THE Rev. Constantine Callinicos, the Pro-presbyter of the Greek Church of the Annunciation, was my neighbour and friend for a good many years in Manchester. It is a pleasure to me that he should now afford me the opportunity of introducing his book on "The Greek Orthodox Church" to the English-speaking Christian world. For there is no greater need, I think, in Western Christendom to-day than an understanding of the Holy Orthodox Church of the East. It is too much the fashion to assume that the Church of Christ is bipartite, partly Roman and partly Reformed or Protestant. But there are really three great divisions of the Church, and of these three the Church of the East is estimated to contain some 120 millions of Christian souls. Yet how many Churchmen and

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Church-women could state with approximate accuracy the nature of the Church or Churches of the East, their Catholic claim, their historical relation to the Church of Rome, their divergence in doctrine or worship from the Church of England, and their spiritual or ecclesiastical sympathy with the Churches of the Reformation? But the history of the Holy Orthodox Church of the East, like St. Paul's Epistle to the Romans, is an outstanding disproof of the authority demanded in St. Peter's name by the Pope. The Churches of the East (to speak of them broadly) possess for the Church of England the especial significance, that they are Episcopal Churches, they are National Churches, and they are Churches which always have been and now are independent of the Church of Rome.

If I do not mistake the promise or prospect of Christian Re-union—the object upon which the hearts of all Christians are becoming more and more to be set—it is probable that, as the years and perhaps the centuries run, the Church of England, which is so well

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calculated to play the part of a mediator among the Christian Churches, will first unite on an Episcopal basis with the Non-episcopalian Churches of Great Britain and the Continent of Europe ; then she and they will in a spirit of union approach the Church or Churches of the East ; and at last the whole Non-Roman Church in all her branches will enter into relation with the great Roman or Latin Church.

Meanwhile the book of Mr. Callinicos will, I hope, serve to quicken and strengthen the interest of the Church of England in that Greek Church, of which he is a distinguished minister, and still more in that Church as a part of the widely-spread Church of the East.

The Church of England can never forget the debt which she owes, especially in the organisation of her diocesan system, to the famous Greek Theodore, the Archbishop of Canterbury in the seventh century. Since his time there have been events which have tended to create a barrier of ignorance or indifference between the Holy Orthodox

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Church of the East and the Church of England. But, whatever may have been the historical or doctrinal differences between these Churches, they have not been such as forbade from time to time overt instances not only of private sympathy but of public communion or worship; and where the spirit of communion exists among Christians, the hope of their ultimate union in their one Lord and Master cannot be impossible.

J. E. C. WELLDON.

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CHAPTER I

THE GREEK ORTHODOX CHURCH

ONE of the three great ramifications of Universal Christendom is the Orthodox Eastern and Apostolic Church, with some 126,000,000 adherents, partly Greek, partly Roumanian, but mostly Slavonic. Her titles indicate her faith, geographical position and origin. She is called *Orthodox* to show that she keeps the same doctrines and traditions which the Primitive, Undivided Church kept and transmitted through the ages. She is called *Eastern*, because she is geographically the antithesis of the West, of which Rome was the centre and from which Protestantism issued. Finally she is called *Apostolic* as having been founded by the eye-witnesses and ministers of the Word and received through them the seed of the Gospel. For,

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indeed, the Orthodox Eastern Church, by means of an uninterrupted hierarchical chain, has her roots in the very foundations of Theophany; and a great number of her strongholds—Jerusalem, Antioch, Ephesus, Salonica, Beroea, Athens, Corinth, Crete, Cyprus, etc.—recall to the memory famous centres once sanctified by the activity of the Apostles.

I have said that Greeks as well as Roumanians and Slavs make up her numbers. Thus the one and indivisible Orthodox Church may from a national point of view be divided into two sections: the Greek and the Slavo-Roumanian. The first embraces the Patriarchate of Constantinople, the Patriarchate of Alexandria, the Patriarchate of Antioch, the Patriarchate of Jerusalem, the independent or “autocephalous” Church of Greece, the independent Archiepiscopate of Cyprus, the independent monastery of Mt. Sinai and the Greek Diaspora in Europe and America. The second section contains the independent Church of Russia, the independent Church of Serbia, the independent

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Church of Roumania, the independent Archbishopate of Montenegro, the independent Metropolis of Carlowitz for the Serbians in Hungary, the independent Metropolis of Hermannstadt for the Roumanians in Hungary, the independent Metropolis of Bucovina and Dalmatia, and the, for the present, separated Exarchate of Bulgaria. The Greek Orthodox Church has about 12,000,000 members, the Slavo-Roumanian about 116,000,000, Russia alone contributing 95,000,000 at least.

The subject of this little book will be limited to the *Greek Orthodox Church*, which, although numerically inferior to the Slavo-Roumanian, yet surpasses her by reason of having historical precedence and being her spiritual mother. For this reason mother and daughter-churches are known to-day in Europe by the common name of "Greek Church."

CHAPTER II

THE OECUMENICAL PATRIARCHATE

FIRST amongst the above-mentioned fifteen autocephalous local Churches is accounted the Great Church of Constantinople, the "Oecumenical" Patriarchate, as the Orthodox peoples call it. This was at first, but an insignificant bishopric under the Metropolis of Heraclea. But when Constantine the Great transferred his capital from Rome to Byzantium, and by that act unconsciously laid the foundations of the Greco-Roman or Byzantine Empire, it was natural that the bishop of that city should rise in dignity. At the Second General Council of Constantinople (A.D. 381) it was enacted that the Bishop of Constantinople should have rank immediately after the Bishop of Rome, inasmuch as Constantinople was a "New

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Rome"; and the decision was confirmed at the Fourth General Council of Chalcedon (A.D. 451).

The city itself, above all things, helped to confer such a distinction. Constantinople was the capital of a great State which during the thousand years of its existence was the bulwark of civilisation against the barbarians and the guardian of the spiritual treasures of the past and, which in its decline, sent forth refugees to Europe to prepare the way for the Renaissance. But at the same time the saintly character and moral greatness of its prelates, especially Gregory the Theologian, John Chrysostom, John the Faster and Photius the great Confessor, worked for the same end.

The last-named of these was famous not only for his immense learning, but also for his great services to Greek Orthodox Christianity. Had there been no Photius to defend the religious freedom of the East against Papal arrogance and unscrupulousness, Hellenism as a whole would have shared the fate of the Greek colonies of

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Magna Graecia ; it would have lost its national conscience and become Latin. True, schism came about and Rome detached herself from the Catholic Church. But the Slavs and the great Russian nation especially preferred to accept (A.D. 988) the Apostolic faith from the emissaries of the Constantinopolitan Patriarchate, and Orthodoxy was abundantly indemnified.

In the year 1204 the Latins seized Constantinople, where they remained for sixty years. Their unspeakable outrages prepared the way for the Turkish yoke. In the year 1453 Constantinople fell under the Crescent. From that time the life of the Patriarchate is a continual struggle to save the enslaved nation. No pen can describe the tyranny of the conquerors, or the sufferings of the conquered. Children were carried away from their cradles to be brought up as Janissaries and enlarge the battalions of Islam. The renowned Aghia Sophia, the finest monument of Byzantine piety, was changed into a mosque, a fate soon shared by all the other chief churches. The tongues

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were cut out of thousands to prevent the Greek language being transmitted from parent to child. The houses of public worship for Christians had to be wretched, wooden hovels. Notwithstanding all this, the Oecumenical Patriarchate found courage to resist the Turk. It gathered round itself not only the Greeks, but also Serbians, Bulgarians, Albanians and Wallachians. It came forward as the ecclesiastical and national Head of the oppressed. It forced the Turk to grant special privileges. It fostered under the shadow of the holy Altar dreams of future regeneration. And when the trumpet of the Greek insurrection (A.D. 1821) sounded from the Danube to Matapan, the Great Church offered her Patriarch, Gregory V., in addition to a score of her best prelates as a propitiatory sacrifice.

With the creation of the Kingdom of Greece and the other Balkan States, the boundaries of the once truly Oecumenical Patriarchate shrank more and more. To-day the Orthodox Greeks acknowledging its authority hardly reach a total of 3,000,000 scattered

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through the vilayets of Constantinople, Gallipoli, Adrianople, Broussa, Smyrna, Iconium, Ancyra, Trebizond, Erzeroum, Sivas and Castamuni. It still remains, however, the Greek religious centre *par excellence*, the focus of unredeemed Hellenism and a strong civilising force, which in Constantinople alone before the present War controlled seventy-eight colleges and schools, with 587 teachers, and 16,313 pupils, besides a number of hospitals, homes for orphans and foundlings, alms-houses and other charitable institutions. And if, after the War, Constantinople is proclaimed a free city, then this Patriarchate, secured at last from Young Turk outrages and Panslavonic intrigues, will enter on a new career, worthy of its glorious past and the honour paid it by the whole of the Greek world.

CHAPTER III

THE PATRIARCHATES OF ALEXANDRIA, ANTIOCH AND JERUSALEM

THE history of the other three Eastern Patriarchates is on a lower plane than that of the Patriarchate of Constantinople. Alexandria was once a great centre of Greek influence, the city of the Ptolemies and the Neo-Platonists. Here faith and science for the first time joined hands, and Pantainos, Clement, Origen, Dionysius, Macarius and Didymus lectured on Christian knowledge in the Catechetical School. Analogous to the intellectual and political importance of the city was the wide jurisdiction of the Alexandrine Patriarchate, under which over a hundred bishops worked. Unhappily during the fifth century the Monophysites appeared and heresy corrupted the true

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doctrine. Under the Arabs (638-1254), the Mamelukes (1254-1517) and the Turks the Christians suffered persecution, and many of them were forcibly converted to Moham-medanism. But Greek Orthodoxy was never wholly extinguished in Egypt ; and it seems coming to a new life under the equitable government of the British occupation.

Among Patriarchs of Alexandria who have distinguished themselves in recent times are Meletius Pegas, a theologian of great learning ; Cyril Loucaris, afterwards Patriarch of Constantinople and a martyr for the Church ; and Metrophanes Critopoulos, author of the " Confession of Faith " which bears his name. The present Patriarch Photius is a learned and very progressive prelate. He has under his supervision some 150,000 Greek-speaking and Arab-speaking Orthodox Christians, divided among six Metropolitan dioceses. His jurisdiction extends to Egypt, Nubia, Sudan, Erythrea, Abyssinia, Tripoli and Tunis, embracing eighty-two churches and forty-two schools. A number of charitable institutions, such as hospitals, kitchens

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for the poor, etc., are also working under his auspices. He has given, moreover, a great impetus to Greek theological science by founding the most serious of all Greek ecclesiastical Reviews and gathering the best theologians into his Church.

Another Patriarchate which has fallen upon evil days is that of Antioch, the Syrian city where the followers of our Lord were for the first time called "Christians." During the fourth century, the century of Libanius the Sophist and John Chrysostom, 220 sees were dependent on it. In the year 638 Antioch fell into the hands of the Arabs. In 732 the Greeks won it back. In 1098 it was captured by the Franks and in 1268 it fell into the hands of the Turks. To-day this Patriarchate hardly numbers 316,000 faithful, mostly Arab-speaking, scattered in fourteen sees through Syria, Cilicia and Mesopotamia. The present Patriarch of Antioch is the second, in a long line of Greek Patriarchs, who speaks the Arab tongue.

It is curious that Jerusalem, the first cradle

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of Christianity and the city where the divine Incarnation took place, remained for more than four centuries a mere bishopric under the metropolitan of Caesarea-Philippi. Only in the year 451 was it promoted to be a Patriarchate by a decree of the Fourth General Council of Chalcedon. Palestine began to exercise a great attraction for all Christians when Constantine the Great built the temple of the Resurrection in Jerusalem, while his mother of blessed memory endowed the Holy Land with other sacred monuments associated with our Saviour's life. From that time dates the "Brotherhood of the Holy Sepulchre," a special order of Greek monks created to be the guardians of the Holy Places. The sees under this Patriarchate once reached a total of fifty. But since the seventh century its lot has been a hard one.

In the year 614 Jerusalem fell into the hands of the Persians, to be regained in 628 by the Greeks. In 636 it was taken by the Arabs. In 1076 it passed into the hands of the Seljuk Turks. It was conquered by the Crusaders in 1096 and in 1268 the

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Mamelukes took it. Finally in the year 1517 it came under the dominion of the Ottomans. Thus Jerusalem has been trodden down by many nations. Nevertheless, the Greek Brotherhood did not suffer eclipse even in the darkest moments. The Greek language, in which Cyril of Jerusalem preached his Catechisms during the years 347-348, still holds the first rank there in liturgical use. The Turkish Firmans have confirmed the possession and administration of the Holy Places to the Greek Patriarch and his monks, as being "of the Greek nation" and "of the Imperial race." The whole of Orthodoxy, Greek as well as Slav, feels grateful to this little band of brave brothers, who, poor and unassisted, succeeded, sometimes by selling or pawning even their liturgical vestments, in preserving through the stormy ages the patrimony of their fathers. To-day the Brotherhood of the Holy Sepulchre numbers exactly 500 members, who must all be Greeks. Their Abbot-Patriarch, their archbishops and other high dignitaries who form the Holy Synod, must

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be chosen from among them. This Patriarchate looks after 40,000 Orthodox souls. It has, moreover, the care of eighty-seven schools, with 200 teachers and 4,175 pupils. Its Theological School in the Monastery of the Holy Cross is a magnificent institution, but closed for the present.

CHAPTER IV

THE INDEPENDENT CHURCHES OF GREECE, CYPRUS AND SINAI

WHEN the Apostle Paul was on his second missionary journey he travelled through Philippi, Salonica and Beroea to Athens and Corinth, the most important cities of Greece. During his stay in Athens he preached the "Unknown God" to people and philosophers; and, before leaving them, he ordained (according to tradition) Dionysius the Areopagite first bishop of Athens. In the early history of Christian Greece three men were pre-eminent, the two Athenian apologists Codratus and Aristides, and Dionysius, Bishop of Corinth. Athens, however, continued for a long time faithful to her pagan memories and attracted from remote countries the admirers of Greek

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wisdom, till the Emperor Justinian closed her Philosophical School. From that time, the centre of Hellenism having been transferred from Athens to Byzantium, where its marriage with Christianity was consummated, "Old" Greece falls into the shade. Leo the Isaurian (A.D. 714-741) made Greece, or rather all Eastern Illyricum, an ecclesiastical dependency of the Patriarch of Constantinople, under whose spiritual supervision Greece remained during the whole period of Byzantine and Turkish rule.

A very important part was played by the clergy of Greece in the Greek War of Independence (1821-1828). They blessed the standard of the Revolution, encouraged the fighting nation, fought side by side with the laymen and gave to the whole rising the character of a Holy War. And when England, France and Russia burnt the Turkish fleet at Navarino, and Greece by the protocol of London (1830) was proclaimed an independent kingdom, its Church also became independent of the Oecumenical Patriarchate, and was henceforth, in the words of the

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Canon Law, a "free local Church in a free State." When the Ionian islands were ceded by England to Greece, their ecclesiastical sees acknowledged the supremacy of the Holy Synod and became ecclesiastically one with the other parts of the kingdom (1866). The same happened later on, when Thessaly and a part of Epirus joined the mother country (1881). New lands have been recently acquired by Greece in the Balkan wars; but the general situation has been so troubled and the European war has come on so rapidly that no time has been found for formally detaching the newly acquired lands (Macedonia, Epirus, Crete and the Aegean Islands) from the jurisdiction of their previous spiritual suzerain, the Oecumenical Patriarch.

The total population of Greece before the Balkan wars amounted to 2,631,952 souls: *i.e.* 2,567,011 Orthodox; 23,261 Latins; and 1,909 Protestants; the rest Mohammedans and Jews. The Orthodox Greeks were distributed in thirty-two sees, namely, one metropolis, six archbishoprics and twenty-

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five bishoprics. The Latins were under three archbishops, assisted by five suffragan bishops and thirteen orders of monks and nuns for the shepherding of their own small flock and the proselytism of their Orthodox neighbours. The Protestants formed little congregations chiefly in Athens, Piraeus, Patras, Volos, Calamata and Chalcis. After the treaty of Bukarest the Greek Orthodox population totalled more than 4,500,000. So forty-two new sees have been added to the Autocephalous Church of the Greek Kingdom, making with the old ones a total of seventy-four sees.

Under the jurisdiction of the Church of Greece are to-day all the Greek communities scattered in Europe and America, the "Greek Diaspora." For a long time these were dependent on the Oecumenical Patriarchate. But in the year 1908 the Great Church ceded them to the daughter church, as a token of love and to be an object of her untrammelled solicitude. One only she has kept for herself: that of Venice, on account of its seniority amongst all Greek communities

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abroad and its great contribution to modern Greek learning. At the present time there are Greek communities in London, Manchester, Liverpool, Cardiff, Paris, Lyons, Marseilles, Antwerp, Berne, Lausanne, Munich, Vienna, Trieste, Buda-Pesth, Braila, Galatz, Sydney, Melbourne and numerous other places. A great number of Greeks are found in South Russia especially. But no less precious for Hellenism are the hundred Greek communities in America with a total of 500,000 souls. In order more efficiently to organize them by putting them under the supervision of an Archbishop and two bishops, Meletius Metaxakis, the present Metropolitan of Athens and Primate of the Holy Synod of Greece, has undertaken a long and in many respects fruitful journey to America.

A little removed locally from free Greece, but very near to her heart, is the island of Cyprus, Greek in language, history and conscience. Having accepted the Christian faith directly from the Apostles Paul and Barnabas, the Church of Cyprus was thought, by the Third General Council of Ephesus

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(A.D. 431), worthy of the privilege of independence. It now constitutes an archbishopric with three metropolitan sees, Kition, Paphos and Kyrenia. The Orthodox Greeks of the island number more than 200,000 out of a total population of 274,108. Their churches and chapels number about 500. Before his promotion to the Metropolis of Athens Meletius Metaxakis was for years Metropolitan of Kition. The Cypriots will never forget his labours for their spiritual amelioration. He established an excellent "hierodidascaleion" from which Cyprus now takes both its teachers and priests. He founded a religious periodical, in which numerous articles and studies appeared from his pen. Finally, in co-operation with his fellow-metropolitans of the island, he was responsible for the "Regulations" which henceforth will govern the once troubled Church affairs of Cyprus. The Greek Church in Cyprus suffered a great deal during the Latin (1191-1571) and the Ottoman (1571-1878) occupation. But under the British administration the Cypriotes feel happy,

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because they hail in it the first step towards their national restoration.

Under British protection is also to-day the autocephalous monastery of Mt. Sinai, whose Abbot is at the same time the Archbishop of the place. The monastery of Sinai was built (A.D. 527) by Justinian and Theodora as an oasis of civilization in those deserts; and by a Synodical decree it was acknowledged independent in the year 1575, the Patriarch of Jerusalem enjoying the privilege of ordaining its Abbot as Archbishop. The library of the convent is renowned. Amongst its manuscripts was found the Codex Sinaiticus, a manuscript Greek Bible dating from the fourth century. The present Archbishop and Abbot is Porphyrios Logothetes, a man of great erudition. He studied Theology in the College of Chalke, the Theological College of the Oecumenical Patriarchate, took his degree of Ph.D. in Leipzig and served in Paris for many years as Archimandrite of the Greek community. The University of Cambridge has conferred on him the honorary degree of LL.D.

CHAPTER V

DOCTRINE

THE autocephalous local Churches, both Greek and Slavo-Roumanian, which together constitute the one Orthodox Eastern Church, are not mere fragments unconnected between themselves, but living parts of a living whole. And to this end they are firmly united by a common doctrine, a common form of worship and a common system of organization. Let us first consider the fundamental tenets of their doctrine.

According to the Orthodox Eastern Church, Man by his disobedience lost his first innocence and fell from the love of God, cursed with a darkened intellect, corrupt heart and weak will. He is not morally altogether dead ; yet by nature he inclines to evil. The Son of God was incarnated, and by His

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great Sacrifice on Calvary He reconciled the sinner to His Father. In order to perpetuate and promulgate the blessings of the Cross, Jesus Christ founded His Church, into which everybody caring for his salvation may enter. Human will, therefore, is a *sine quâ non* for entering God's kingdom. But the treasury of divine truth, the source of sanctifying Grace and the transmitter of the Redeemer's merits is the Church.

The Church is both a visible and an invisible institution ; it is a combination of the divine and human elements ; it is a visible organism of which the Head is the invisible Christ, invisibly working for the union of Man and God. The Church is the guardian of the divine Revelation and pours it out through two channels : the holy Scriptures and sacred Tradition. Tradition is that which was believed everywhere at every time by every one in the undivided Christian world. It is the whole Truth handed down through the ages by the mouths of the Apostles, Councils and Fathers ; and, as such, not only cannot contradict the holy

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Scriptures, but on the contrary supplements and elucidates them. Doctrine opposed to the Bible cannot be a part of Tradition. God's oral and written Word is a single thing and cannot be opposed to itself.

But the Church is not only "the pillar and ground of the truth"; it is also, as we said, the channel of divine Grace. Man, by means of his freedom, not entirely lost by the Fall, can either accept or reject Grace, which saves only those who are willing to accept it. The work of salvation is the work of Grace. Grace begins it, maintains it and brings it through to perfection. Thanks to Grace a new life is inaugurated in us, expressed in faith and good works, which are inseparable. Grace, however, does not act on Man directly and immediately, but through some outward and visible means, *i.e.* through God's Word and the Sacraments. The Orthodox Church accepts seven Sacraments, not all standing on the same footing and of the same value and equal necessity; the highest amongst them are Baptism and the Eucharist.

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By the Sacrament of Baptism Man is incorporated into Christ and His Church, freed from original sin and his own personal transgressions. Confirmation seals and confirms the new life acquired by the initiation of Baptism. The Eucharist is not a mere remembrance of our Lord's death ; it is a true and real Communion and participation in His Flesh and Blood, by which we are given strength to live His life. Preparation for Holy Communion is by the Sacrament of Penance, which consists inwardly in contrition for one's sins and new efforts to get rid of the powers of darkness, and outwardly in the confession of the sinner and the absolution given by God to him through His priest. Indulgences, superabundant personal merits and the other products of Roman casuistry are absolutely unknown to the Orthodox Church. The Sacrament of Holy Orders aims at the creation of ministers of the Church. Human election and approbation alone are not enough. There is needed, above everything, a divine call and the strength received through the proper

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prayers and the laying-on of hands. Holy Matrimony is a life-long union of Man and Woman, having as its standard the union of Christ and His Church ; it is therefore indissoluble except in case of fornication, when sin puts it asunder. The Unction of the Sick, too, is a sacramental ceremony. But it is not administered to the moribund as is the case in the Roman Church. Its purpose is to save from both spiritual and bodily sickness by anointing with oil in the name of the Lord, as recommended by the Apostle James.

The state after death is a double one : a state of happiness for the saved and a state of pain for the lost. There is no Purgatory. But as neither state is yet defined and accomplished and our Lord's final decision has not yet been pronounced, the prayers of the faithful for dead sinners may bring them some relief, unless their sin has been mortal and unpardonable. The blessed ones form the Heavenly and Triumphant Church, the Church of the first born brethren, the Association of the Apostles, Prophets,

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Martyrs, Confessors and all the saints, who, along with the Virgin-Mother, as being nearer to the Source of love, follow with brotherly interest the struggles of those still labouring on earth and intercede for them with God, although, strictly speaking, there is but one real Mediator between God and Man, Jesus Christ. On the whole, the doctrine of the communion of saints is for the Orthodox Church a most living reality. Thanks to it there is no wall of partition separating the visible world of worshippers from the invisible world of spirits.

CHAPTER VI

WORSHIP

COMMON faith constitutes the inward bond which joins together the local Orthodox Churches. There is another bond, uniting them outwardly: the form of Worship common to the whole of Orthodoxy. This is an essentially Oriental form of Worship, gorgeous and ritualistic, full of mysticism and allegory, not perhaps easily understood by the Protestant, who strives after God mainly through his intellect, but the only one that is fit for the Greek, the Serbian, the Roumanian and the Russian, who come to God through their imagination and their feelings.

The centre of the whole Orthodox Worship is the Divine Liturgy, the great Christian Sacrifice, by which "we do show the Lord's death till He come" and commemorate our redemption. Holy songs and hymns, varying

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according to circumstances, psalms from the Old Testament, readings from the Epistles, the Acts and the Gospels and the preaching of the sermon bring us to it. Then the Sacramental part follows, when the sacred Elements are solemnly carried on to the altar and are sanctified by prayers and the invocation of the Holy Ghost. Clergy and laity alike communicate in both kinds. The length of the Mass depends on the day. During Lent on Wednesdays and Fridays the Liturgy of the Presanctified, the shortest of all, is said. On Sundays in Lent, except Palm Sunday, on Maundy-Thursdays, Easter Eve, the Vigils of Christmas and of Epiphany and the Feast of S. Basil, the Liturgy of S. Basil, the longest of all, is said. Between the two stands in length that of S. Chrysostom, commonly said throughout the year. Besides these three there is the Liturgy of S. James, which is indeed too long. It is used but once a year, and then only in Jerusalem.

All lesser services move round the Liturgy as its satellites. Baptism takes place in a large font, not by infusion or sprinkling, but

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by triple immersion. Confirmation follows immediately, the priest anointing the body of the neophyte with ointment, which has been blessed by the Oecumenical Patriarchate and his Synod and distributed to all the autocephalous Orthodox Churches as a token of spiritual union. In Confession the priest is not hidden as is the case with the Latins, but speaks face to face with the sinner; and when giving the absolution does not use the formula “Ego te absolvo”—“I absolve thee,” but the much milder one “Let our Lord absolve thee.” Deacons, presbyters and bishops are ordained at the holy altar; and the congregation takes part in the ordination by the acclamation “worthy!” or “unworthy!” Joining of the hands, crowning of the heads, drinking of the common cup and going in state three times round the table characterizes the ceremony of Marriage; which is preceded by the lesser ceremony of Betrothal and the exchange of rings. Eastern Funerals are most dramatic and pathetic. Hymns and songs are interwoven so as to make of the whole service a

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dialogue in which priest, congregation and even the dead take part and speak of the vanity of this world and the beatitude of Paradise. Friends and relatives give the "last kiss" to the dead man and bury him saying "May your memory be eternal!"

The predominant style of the sacred buildings of the Orthodox Church is the Byzantine with variations. Its best and oldest examples are found in certain churches of Athens, Mt. Athos, Trebizond and especially Constantinople. Those of Salonica, too, were fine specimens, but unfortunately many of them were destroyed by the great fire two years ago, and Christian archaeology will feel their loss. Roofed over sometimes with one vault, sometimes with many, the Byzantine temple is divided inside into narthex, nave and holy altar, these three corresponding to the three classes of worshippers, the catechumens, the baptized and the clergy. Statues are strictly prohibited. But the icons or holy images, which cover every part of the church, open to the eyes of the congregation an immense volume in which they

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read for their edification, and are encouraged to copy the glorious conduct of the saints. The "iconostasis" separates the laity from the altar, thus giving it a more mysterious aspect, without, however, making it altogether invisible. Oil-lamps, hanging before the icons, chandeliers coming down from the vault and a great number of other lights illuminate the interior of the church, especially during the great festivals, and raise the imagination to a higher and purer plane.

The doors of the Orthodox churches are always open, and anybody may enter to pray at any time. But for general and public worship the faithful assemble on Sundays and other festivals. The greatest festival for the East is Easter Sunday, when Nature awakens and joy fills the hearts of all. Easter Sunday and all the feast cycle is regulated on the basis of the Julian Calendar; hence no change of Calendar is permissible for Orthodox countries without their Church's consent.*

* The reform of the Calendar is a many-sided and complicated problem, which will soon have to be solved by orthodox scholars,

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Modern Eastern Iconography is, generally speaking, a stiff and conventional reproduction of fixed characteristics, and gives the impression of a symbolical representation rather than of a delineation of nature. It is improving, however, thanks to the more gifted artists of to-day. The same may be said of the Church Music, which, although rich in itself, has been very poorly executed for want of large choirs. The Orthodox Church has no organ, notwithstanding the fact that the organ was a Greek invention, and the Byzantine Emperors made great use of it in their palaces and in the hippodrome. The liturgical language for the Eastern Church is the language of the nation. Slavs pray in Slavonic, Roumanians in Roumanian and Greeks in Greek. No uniform dead language is imposed upon all.

provided : first, that the connection of the old style with the "paschalia" suffers no fundamental change under the new ; and secondly, that the Roman Church is no longer able to use her Gregorian Calendar as a weapon of propaganda in the East.

CHAPTER VII

ORGANIZATION

A THIRD bond between the local Orthodox Churches is their common system of organization and discipline. According to the Orthodox Church, the ministry instituted by our Lord for the governance of His Church embraced, as early as the Apostolic age, three distinct orders: bishops, presbyters and deacons. The fulness of Priesthood is found in the bishops, who, as the lawful successors of the Apostles, have inherited from them the power of shepherding souls, conferred in the first instance by Our Lord Himself. It is therefore Episcopacy which by its collective and united action governs the Church and is the visible head of the body, of which Christ is the invisible Chief. Presbyters and deacons simply minister and help.

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But Episcopacy once instituted was bound to develop in accordance with historical circumstances. It was impossible that the political organization of the Empire should have no influence on the organization of the Church. On the one hand in every Roman province there was a "Metropolis" ranking above all other towns. On the other hand Rome, Alexandria and Antioch (to which, after the First General Council of Nicaea, as we have already mentioned, Constantinople was added) were great political centres, pre-eminent among all metropolitan cities of the Empire. It was natural, therefore, that bishops with their see in a Metropolis should, by ordaining their fellow-bishops of the neighbourhood, inviting them to provincial councils and presiding in these as metropolitans, gradually acquire a certain jurisdiction over them, especially if their see claimed an Apostle as its founder. It was natural, again, that amongst the great metropolitans, those of Rome, Alexandria, Antioch, Constantinople and later on of Jerusalem should have superior rank to the

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others, be honoured with the title of “ Patriarch ” and exercise some measure of spiritual jurisdiction over a number of metropolitans of their neighbourhood. Thus from the earliest times it was a recognised principle that the ecclesiastical should follow the political division, and lower and higher gradations were created in the one order of Episcopacy ; not because there exists any real difference with regard to the virtue and grace conferred by ordination as between bishop, metropolitan and Patriarch, but simply because the metropolitan’s jurisdiction is wider than that of the bishop and the Patriarch’s still wider than that of the metropolitan.

The ecclesiastical importance the Patriarchate of Constantinople obtained in later times was due to many causes. The rise of the Byzantine Empire under Justinian, when the title “ Oecumenical ” was conferred on the Patriarch, a title not altogether inconsistent with the political realities of the time ; the decline of the other three Eastern Patriarchates ; the great schism (A.D. 879-

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1054) when, after the secession of Rome, Constantinople became the unique centre of Christian faith for the East; the fact that Russia, having been converted to Christianity by Greek emissaries, was governed, as late as the year 1447, by bishops and metropolitans who were either Greeks from Constantinople or, if they were native Russians, still had to be ordained in that city; the fall of the Byzantine capital under the sway of the Turks, when the Patriarch not only did not lose any of his old spiritual privileges, but acquired in addition a sort of temporal power over the subject Christian nationalities—all these contributed to give to the Constantinopolitan Patriarchate a fatherly superiority and to make of him the first amongst his equals.

Who then, we may ask, is the head of the Orthodox Church? The answer is the assemblage of its Patriarchs, metropolitans and bishops. The head of a diocese is its Metropolitan. The head of a national, local and independent Church, as for instance that of Greece, Serbia or Russia, is its local

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Synod, *i.e.* a fixed number of metropolitans taken in rotation from the Hierarchy of the country to deal with local ecclesiastical affairs. If it is a question of the whole of Orthodoxy demanding the settlement of some great problem of general import, then the head is the Oecumenical Council, in which all the independent Churches are strongly represented, the Patriarchs taking the seat of honour while the Gospel is placed open in the midst to show that the real President of the Council is neither metropolitan nor Patriarch nor Pope, but Christ Himself.

The decisions taken in the Oecumenical Councils to ensure purity of faith are called "dogmas"; those which affect morals and discipline are called "canons." The best and most authoritative collection of canons for the Greek Orthodox Church is "The Rudder," published with learned annotations by two monks of Mt. Athos, and containing eighty-five Apostolic canons so called, twenty of the First General Council, seven of the Second, eight of the Third, thirty of the Fourth, one hundred and two of the Fifth

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and Sixth and twenty-two of the Seventh; after these come the canons of the local Councils of Carthage, Ancyra, Neocaesarea, Gangra, Antioch, Laodicea, Sardica, etc., with some others taken from the canonical epistles of certain Fathers and approved by the conscience of the Universal Church. Dogmas and canons bind equally all the faithful, and by their acceptance the unity of the otherwise independent national and local Churches is secured. But, whilst the validity of dogmas is eternal and no change whatever in them is allowed, some of the canons, if they have outlived their time, may be modified by a new Oecumenical Council.

The laity are not altogether excluded from the management of Church affairs. In some dioceses, especially in Turkey, the “*demogherontia*,” a body of lay notables, helps the bishop and his clergy in settling semi-religious matters, *e.g.* wills, divorces, schools, etc. In the Patriarchate of Constantinople, besides the Holy Synod, composed exclusively of metropolitans, who, along with the Patriarch,

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look after all purely spiritual matters, there exists also the "Mixed National Council" formed of metropolitans and laymen and exercising in a wider sphere the functions of the "demogherontia." In the Holy Synod of Greece the king's procurator sits, giving his assent and signature to official documents. Finance is, as a rule, left to the laity, who alone are responsible for the erection and upkeep of churches, the maintenance of schools, the payment of salaries and the like.

CHAPTER VIII

PRESENT STATE OF THE GREEK CHURCH

WE must now examine the present state of the Greek Church, whose doctrine, form of worship and organization we have already considered. We must see if it affords any signs of positive life or confines itself to safeguarding, under admittedly difficult circumstances, the relics of the past. How does it provide for its parochial clergy? What connection has it with the movements of contemporary Theology and what place has the study of the Bible in it?

Admittedly the state of the Greek parochial clergy was till recently very bad. The bishops alone enjoyed financial independence and some measure of culture. Priests and deacons had no regular salary and were barely able to live on their scanty perquisites.

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Destitute, moreover, as they were of any scientific equipment for their work they shared their time between the plough and the mechanical performance of the services of the church. Great trouble has, however, been taken of late years for the amelioration of their lot, and it has already begun to bear the desired fruit. Thirty years ago bishops who had graduated could be counted on the fingers of the hand, while to-day it would be impossible to find in either liberated or unliberated Greece a single prelate without his degree of divinity. In a much shorter time the same improvement will have been achieved in the case of the parochial clergy. One reason for their material misery was their great number. In the year 1898 in Old Greece alone there were 5,670 priests, all married with the exception of 242 regulars. But during recent years the bishops have shown themselves very slow to ordain fresh priests, and every time a vacancy is created by death, they continue to fill it up from the ranks of existing priests. The result is that the number of priests has gone down,

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while the parishes have increased in size and with them the parish priest's perquisites. Moreover, a Clerical Fund, for the material assistance of parochial clergy, was founded in Athens in 1910 by the "Hieraticos Syndesmos," or League of Athenian priests. The example was at once followed in the provinces, and similar Leagues came into existence with the same object. But the best solution of the problem is, I think, by the conversion (which has been already effected) of the Seminaries into "Hierodidascaleia," ecclesiastico-educational training schools whose graduates can combine the functions of priest and schoolmaster, and thus, besides being more useful, can more easily secure a living wage.

How much measures such as the above promise, is proved by the recent ordinance with regard to the qualifications of candidates for ordination. Until lately a certificate of studies from a Gymnasium or even from a Communal School (in the case of village priests) was thought sufficient. But since Meletius Metaxakis became metropolitan of

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Athens the standard has been raised, and no candidate is admitted unless he has a degree of an acknowledged Theological School or of a seminary at least. If the candidate has a schoolmaster's degree but no theological degree, he must attend a special course of lectures on theological subjects and pass his examinations before becoming a priest, the Church undertaking to pay him an allowance during his period of study. A leading part in this movement has been played by the Rhizareios Scholê under its Principal, Chrysostom Papadopoulos, a voluminous writer and high-minded Christian. The Seminaries of Arta, Tripoli and the recently founded Hierodidascaleion of the Convent of S. Anastasia, near Salonica, have also contributed to the work.

The Science of Theology is not neglected. The Faculty of Theology in Athens University is steadily improving and keeping pace with the country's general regeneration. Students reading for it are required to have passed examinations in Greek, Latin, Greek and General History, Philosophy and other

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ordinary subjects. Then follows a four year course in Hebrew and Christian Archaeology, Christian Art, Comparative Theology, History of Christian Doctrine, History of Missions, Biblical History, Modern Greek Theological Literature, Church History, Patristics, Old Testament Hebrew, Biblical Criticism and Exegesis, Dogmatics, Symbolics, Apologetics, Ethics, Catechetics, Pastoral Theology, Rhetoric and Canon Law. The degree D.D. is conferred on candidates who have specially distinguished themselves. The Board of the Faculty consists of twelve theologians, *i.e.* eight professors and four lecturers. Besides the Theological School of Athens there are the two Patriarchal Schools of Constantinople and Jerusalem. They are of equal merit and their graduates enjoy exactly the same privileges as graduates of Athens.

From these three sources the present Greek Church draws its prelates, preachers and religious instructors in Schools and Gymnasia. A great number of Greek bishops to-day have also taken special courses in European Universities, especially in Germany.

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They are therefore much more competent than their predecessors to preach God's Word, and preaching, so neglected at one time on account of the general ignorance, is becoming more and more an integral part of public worship which the people appreciate and ask for. Thus two distinct forces are co-operating to the same end. On the one hand the clergy and special preachers, maintained by the Greek State, address the people on the eternal truths of Christianity. On the other, the laymen are forming themselves into groups or leagues with the aim of contributing by money, example and encouragement to the propagation of the Gospel. Such leagues have worked wonders during these last thirty years. Here are some of their names ; they are most characteristic—“Regeneration” (Anaplasia) in Athens ; “Piety” (Eusebeia) and “Orthodoxy” in Smyrna ; “Concord” (Homonoia) in Manissa ; “John Chrysostom” in Serres ; “Orthodoxy” in Galata, Constantinople ; “John the Evangelist” in Pera, Constantinople ; “Evangelism” in Makri-Kioy, Constanti-

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nople ; “ Brotherhood ” (Adelphotis) in Tataoula, Constantinople ; “ The Study Room ” in Contoscali, Constantinople ; “ Piety ” (Eusebeia) in Cyprus, etc.

But oral preaching is not enough. There is plenty of room for the printed sermon delivered in the columns of religious periodicals. Of these there is a considerable number in Greece and they are steadily improving in quality. Some are addressed to the learned, and their subjects are apologetic, historical and critical. But the greater part speak to the people and circulate in thousands among the people. In the first class are the organs of the Patriarchates of Alexandria and Jerusalem, “ Ecclesiasticos Pharos ” and “ New Zion.” More popular are the following : “ Ecclesiastical Truth ” of the Patriarchate of Constantinople ; “ Pantainos ” of the Patriarchate of Alexandria ; “ Apostle Barnabas ” of the archbishopric of Cyprus ; “ Gregory Palamas ” of the metropolis of Salonica ; “ Shepherd ” of the Church of Crete ; “ Ecclesiastical Herald ” of the metropolis of Athens ; “ S. Polycarp ” of the

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metropolis of Smyrna ; “ Church World ” of the bishopric of Syra ; “ Ecclesiastical News ” of the bishopric of Mantinea ; “ Anaplasia ” ; “ Three Hierarchs ” ; “ Zoe ” ; “ Patria,” etc.

Side by side with the periodical press a Christian literature in modern Greek is growing up. The dream of Meletius, the new Metropolitan of Athens, to obtain for the Greek Church of the kingdom a Press of its own and start a sort of S.P.C.K. has lately become a fact, thanks to a generous Athenian citizen (T. Apostolopoulos) who has given his own printing-house to the Church on condition that the Bible should be the first book published there, to be followed by the products of modern Greek divines. Great interest, moreover, is shown in gathering together all manuscripts and printed volumes preserved in the monasteries. In this way some 10,000 printed books and 2,500 MSS. have already been collected.

We referred above to the monasteries. Of these in Old Greece alone before the Balkan wars there were 167 for men with 1,743 monks

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and 10 for women with 225 nuns. The recent expansion of the country has added others. The first place amongst these must be assigned to the 20 monasteries of Mount Athos. Seventeen are Greek with 5,331 Greeks ; one is Russian with 1,914 Russians ; one Orthodox Bulgarian with 243 Bulgars ; and one Serbian with 83 Serbians. There are also 379 Roumanians living in two "Sketae." It seems that the monks of Athos, who till now lived a life of contemplation, cut off from the whole world, are beginning to awake. They are now offering themselves for service with the Greek Red Cross. And if this new and more practical spirit permeates them, Athos undoubtedly will become a busy centre of Ecclesiastical Art and Science.

As for the private study of the Scriptures, it is a mistake to think that the Greek Orthodox Church forbids it. No father of the Greek Church or General Synod forbids laymen reading the Bible. On the contrary, some warmly recommend it, as did S. John Chrysostom and S. John Damascene. When

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Dositheos of Jerusalem wrote in his Confession of Faith (A.D. 1672): "We know the whole of the Scriptures to be inspired of God and profitable . . . yet they should not be read by everybody, but only by those who in a fit spirit of examination look into the deep things of the Spirit," he did not, by this, mean that the Orthodox Church thinks it absolutely unlawful for any Christian to read the Scriptures. He simply pointed out that there are persons so ungodly and prejudiced against the Word as to use the Scriptures to support their own immoral teaching, especially by making use of obscure Biblical texts which need the elucidation of an official guide. Let us not forget, besides, that Dositheos lived in days when Protestant propaganda was ravaging the East under cloak of the propagation of the Gospel; and he was under the circumstances obliged to safeguard his flock by drawing their attention to this danger.

But that the Orthodox practice with regard to the study of the Bible is not the same as that of the Roman Church may be proved

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by what the Oecumenical Patriarchs, Gregory V. and Constantine V., did towards promoting it among their flock. The latter in 1900 brought, mostly at his own expense, a printing press from England, his friend the late bishop of Salisbury having managed the purchase. Constantine set this press up in the Patriarchate and the New Testament was published more than once under his auspices and thousands of copies circulated. The professors of the Theological School of the Patriarchate, and M. Basil Antoniadès in particular were responsible for preparing the text for publication. This Patriarchal edition of the New Testament was reissued several times in Athens by M. Saliveros. It is much to be regretted that political circumstances did not allow this broad-minded Patriarch to undertake the publication of the Septuagint as well.

According to statistics given by the representative of the British and Foreign Bible Society in Athens 16,564 copies of the Scriptures were sold by them during the year 1915 in seven towns of free Greece alone ;

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during the year 1916, 18,341; during the year 1917, 14,107, to which another 3,727 copies sold in Salonica must be added. This does not include the number of copies sold by Greek booksellers; though we know that in Athens alone in the year 1917 some 3,500 copies of the Scriptures were sold. These figures are abundant proof that the private study of the Bible is not neglected in the Orthodox Church.

But the Bible must be circulated in Greece and the Greek independent Churches in the accepted text only. "The text of the Holy Scriptures [says the second article of the revised Constitution of the Kingdom of Greece] is to be kept unchanged. To give it a new linguistic form, without the previous approval of the Great Church of Christ at Constantinople, is absolutely forbidden." Not because the rendering of the Bible into the modern Greek dialects is in the Orthodox view a religious heresy—far from it, but because it would be a *national* heresy to break up a powerful bond which unites the scattered portions of Hellenism in whatever

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country and under whatever circumstances they may exist. Nor is there any real necessity for such a change. According to Professor G. Hadjidaki, the words of the New Testament text number altogether 4,900 and may be classified as follows: 2,280 common everyday words; 2,220 not used in modern Greek, but quite easily understood; and 400 mostly of foreign origin, which are neither used in conversation to-day nor easily understood. It would indeed be unwise for Hellenism to give up, for the sake of 400 words not all of Greek origin, its unique privilege of reading the New Testament in the original language.

CHAPTER IX

GREEK ORTHODOXY AND ANGLICANISM

IN conclusion, a few words concerning the friendly relations between the Greek Orthodox and the Anglican Churches would not be altogether out of place. Passing over indications that the first seeds of Christianity in Britain were sown by Greek missionaries, chiefly from Asia Minor, long before the landing of S. Augustine and his forty fellow-monks (A.D. 596), we shall first mention the famous Greek philosopher and ecclesiastic, Theodore of Tarsus, who was consecrated Archbishop of Canterbury (A.D. 668). “He pacified the land”—writes his Excellency M. Johannes Gennadius in his able Introduction to “Hellenism in England”—“and reconciled the rulers of the several kingdoms; he organised the disjointed Churches into a

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united ecclesiastical body and he established the diocesan and parochial system; he impressed upon the traditions of the Anglican Church that spirit of independence which became manifest in its later developments; he whole-heartedly identified himself with his adopted country; to every church he built he attached a school, and the more important monasteries he converted into seminaries; he laid the lasting foundation of the unity and progress of England and may be said with truth to have been the first of her great benefactors.”

Leaving Theodore and his disciples and followers and passing over ten centuries, we next come to Metrophanes Critopoulos of Veria, who was sent by the martyr-Patriarch Cyril Loucaris in the year 1617 to continue his studies at Oxford. This shows the sympathy and admiration Cyril had for this country, a sympathy expressed in his correspondence with archbishop Abbot. About the same time Nicodemus Metaxas of Cephalonia set up in England (A.D. 1620) the first Greek printing press, which, on the

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recommendation of the same Patriarch, he took to Constantinople for the use of the Patriarchate. It goes without saying that the Turks at once destroyed it.

In the year 1676 the first Greek church was built in London by Joseph Georgerinos, the Greek metropolitan of Samos, no little aid being given him by Henry Compton, Bishop of London and the Duke of York. It was under their auspices that Georgerinos visited various parts of England to collect the necessary money. At the end of the seventeenth century there were at Oxford a number of Greek students, who seem to have come from Smyrna. At the beginning of the eighteenth century the University of Cambridge welcomed the Greek metropolitan of Philippopolis with great kindness and conferred on him honorary degrees. The Greek insurrection of 1821 and the devastation of the beautiful island of Chios was the signal for many Greeks to take refuge in England from the vengeance of the Turks. The now flourishing Greek communities of London, Manchester and Liver-

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pool date from those years. The relations of England and Hellenism attained an exceptional cordiality, when Alexander Lycurgus, Archbishop of Syra, came to England (1870) to consecrate the Greek church of Liverpool. He was received by the Archbishop of York and many of the Anglican bishops, was granted an interview by Queen Victoria and enjoyed the hospitality of Gladstone and many other distinguished persons.

The late bishops of Salisbury and Gibraltar and the Patriarch Constantine V. worked hard for the 'rapprochement' of Orthodoxy and Anglicanism. The latter died dreaming of re-union. The present writer, who corresponded with him till his death, hardly remembers any letter penned by him in which he did not refer to his favourite theme. In Constantine's days a committee of ecclesiastics was formed for the purpose of studying the Anglican Church. It included Chrysostom, the present metropolitan of Smyrna, a sincere and courageous friend of the English Church. In view of this it was with great satisfaction that I read the other day

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that the present metropolitan of Athens is busy founding in the University of Athens a chair specially destined for the study of the history and thought of the Anglican Church.

Such good intentions on both sides cannot come to nothing. They are seeds which in due time will bring forth fruit. The coming, therefore, of the Metropolitan Meletius to England is of great significance. Anglicanism and Orthodoxy possess many common points. Both are national Churches which have felt the hostility of Romanism. Both have kept the institution of Episcopacy undamaged and pay honour to the primitive, undivided Catholic Church, without overlooking the new problems of to-day. Both stand together midway between Papal Absolutism and Protestant Rationalism. Both have as their watchword not "authority" alone or "freedom" alone, but "authority combined with freedom." And if there are differences between them, these are "gifts differing according to grace," adding one more reason for their coming together that

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the one's abundance may be a supply for the other's need.

On account of unhappy historical circumstances, the modern Greek Church has been left behind in scientific research and the discovery of methods for effectively dealing with new social questions. Anglicanism will help her on this point ; but Anglicanism, too, may learn from Orthodoxy something concerning consistency in doctrine and matters ecclesiastical. Acquaintance with Anglicanism will teach Orthodoxy to simplify a little her heavily-laden Ritual ; and Anglicanism can perhaps borrow ornaments from Orthodoxy, with which to embellish in some degree her excessively bare Ceremonial. The mysticism and poetry of the East joining hands with the practical Anglo-Saxon spirit will supply the Church with the best and most complete type of applied Christianity ; and the two sisters Martha and Mary will sit at the Lord's feet, each one serving Him according to her special talent. The good thus done will be great. But most important, I am sure, will be the easier conversion to

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Christianity of the Eastern peoples. As Dr. Benson, the late Archbishop of Canterbury said : “ We sons of Japhet are not the people who will bring back the people of Islam. I believe they must be brought back by Oriental Christians, and we must have close touch with Oriental Christians, who regard us with favour and affection.”

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